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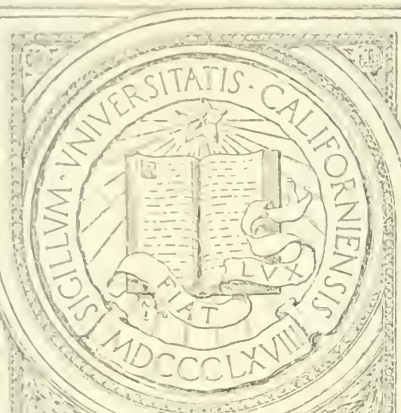


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THIS "HAND-BOOK OF WORLD-ENGLISH" IS THE COMPLETE,
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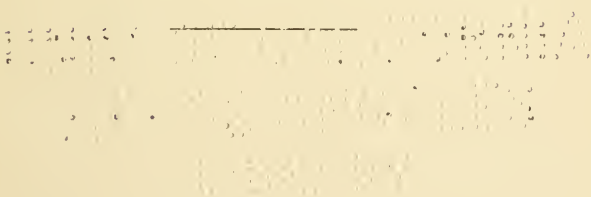
OF

WORLD-ENGLISH.

BY

ALEXANDER MELVILLE BELL,

AUTHOR OF "VISIBLE SPEECH," &c., &c.



NEW YORK :

N. D. C. HODGES,
47, LAFAYETTE PLACE.

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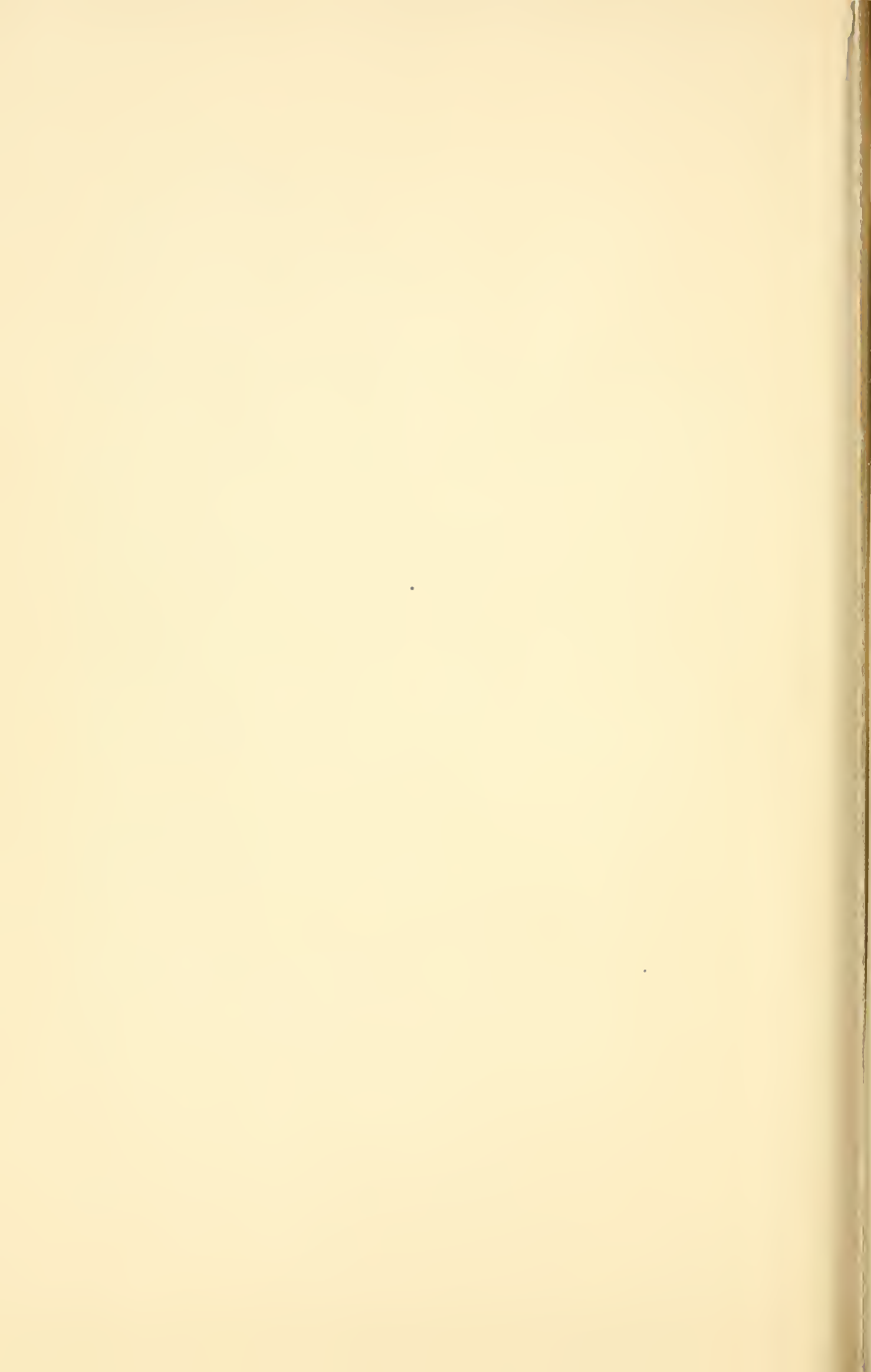
P R E F A C E .

The plan of this little book is altogether new. Letters and sounds are so associated, in all the exercises, that from the mere knowledge of letters a learner cannot fail to pronounce words with certainty. English Reading will thus be easily acquired, whether by natives or foreigners, children or adults.

The general resemblance of World-English to Literary English is such that any reader of the latter deciphers the former at sight, or, at most, after a few minutes' study of the new letters. A like result may be anticipated for those who shall learn to read from World-English. They will transfer their power of reading to the literary form of the language, almost without effort. The orthographic aspect of words will, besides, be so fixed in the eye, by contrast, that spelling will be remembered as—what it really is—a pictorial association with words.

No special training is required to qualify teachers for using this book. The subject can even be successfully introduced in the kindergarten and the nursery. This phonetic mode of initiation in reading cannot be too strongly urged on the attention of School Boards on both sides of the Atlantic.

The ordinary orthography of each word is interlined with the World-English version throughout the Exercises and Readings.



HAND-BOOK OF WORLD-ENGLISH.

SECTION I.

1. Open the mouth wide, with the tongue flat and the lips drawn back, and you will sound the first letter. You will notice that there is a sort of wedge above the letter—to remind you to keep the mouth open.

â

ah

2. Open the mouth wide again, but this time with the lips advanced and rounded in shape, and you will pronounce the next letter. The letter is round in form, and has a wedge above it—to remind you of both of the above directions.

ô

awe

3. The next letter is also round, but it carries no wedge, because the lips are more contracted in forming the sound. The line above the letter shows that the sound is long.

ō

oh

4. For the next letter the lips are so close as to leave only a narrow opening between them. The line above the letter shows that the sound is long. The lips should not be pursed or pouted in forming either ô, ô, or ū. The necessary difference of aperture does not require any such deforming accompaniment.

ū

oo

5. Exercise on the foregoing four letters :

â	ô	o	u	ô	u	â	ô	ô	â	u	ô	û	â	ô	ô
ah	awe	oh	oo	awe	oo	ah	oh	oh	ah	oo	awe	oo	ah	oh	awe
â	ô	ô	û	ô	â	ô	û	ô	û	â	ô	û	ô	â	ô
â	û	ô	ô	ô	ô	û	â	ô	ô	â	û	û	ô	ô	â

SECTION II.

6. In pronouncing the next letter the lips are entirely closed, and the sound of the voice passes through the nose.

m

(ai)m

7. The next letter requires the lips to be in the same shut position as for m. No sound passes through the nose, but an abrupt murmur is made in the throat while the lips are closed. The subsequent separation of the lips produces a gentle puff.

b

(eb)b

8. For the next letter the lips are silently closed. The letter has no sound except a gentle puff when the lips are separated.

p

(u)p

9. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as : a “bō” and arrow ; a “pâm” tree ; &c.]

mâ,

ma,

pâm,

palin,

pâ,

pa,

bâm,

balin,

mô,

maw,

būm,

boom,

mō,

mow,

mōp,

mope,

bō,

bow—beau,

pōp.

pope.

pū !

pooh !

SECTION III.

10. The next letter makes no use of the lips. The middle of the tongue is arched, while the voice passes through the narrow channel between the tongue and the front of the palate. The line over the letter shows that the sound is long.

ē

(m)e

11. The next letter also requires the middle of the tongue to be raised, but in a less degree, and farther back than for ē. The

front cavity of the mouth is therefore larger, and the sound is broader.

ā

(d)ay

12. The next letter requires the tongue to change its shape during the utterance of the sound. The tongue is at first in a low flat position—nearly the same as for â—and it rises to a high arched position—nearly the same as for ē—at the close of the sound.

I

I

13. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a playful “āp,” a busy “bē,” &c.]

mā,	pā,	bā,	mē,	bē,	pē,	mī,	bī,	pī,	ām,	āp,
may,	pay,	bay,	me,	be-bee,	pea,	my,	by-buy,	pie,	aim,	ape,
bēm,	bāb,	I mā,	I pā,	I bī,	I mōp,	mī āp,	mī pī,			
beam,	babe,	I may,	I pay,	I buy,	I mope,	my ape,	my pie,			
mī mâ,	mī pā,	pā mē,	I pā pā,	mā mā bī,	ō mī!					
my ma,	my pa,	pay me,	I pay pa,	ma may buy,	o my!					
I ō pā,	ā mē!	pā mā pā,	mī mâ mā pā mē,	bī bī!						
I owe pa,	ah me!	pa may pay,	my ma may pay me,	bye bye!						

SECTION IV.

14. For the next letter the point of the tongue is raised towards the upper gum, without touching it, but so close to it that the tongue vibrates as the voice passes between its tip and the gum. This sound is not heard before any consonant, but only before a vowel.

r

r(ay)

15. The next letter represents a soft semi-vowel sound of r, without any vibration of the tongue. This is the sound of r before a consonant, or at the end of a word.

r

(a)r(m), (ai)r

[Note that the vibrated r is heard at the end of a word when the next word begins with a vowel, or with r; as in: “for ever,” “her own,” “pair off,” “more rapid,” &c.]

16. In pronouncing the next letter—distinguished by two dots over it—the front cavity of the mouth is larger than for *ā*. The sound is therefore broader. German *ä* has the same quality as this vowel.

ä

a(ir)

17. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a strong “röp,” a black “bär,” &c.]

rô,	ro,	ru,	rum,	rob,	rop,	rēp,	rip,	âr,	mâr,	bâr,
raw,	roe—row,	rué,	room,	robe,	repe,	reap,	ripe,	are,	mar,	bar,
er,	erak,	mer,	ber,	per,	ir,	mir,	är,	mâr,	bâr,	
ear,	carache,	mere,	beer—bier,	peer—pier,	ire,	miré,	air,	mare,	bare—bear,	
	pâr,	râr,	rēr,	brüm,	brâ,	brjb,	prjm,	prâr,		
	pare—pair—pear,	rare,	rear,	broom,	bray,	bribe,	prfne,	prayer,		

SECTION V.

18. For the next letter the edge of the tongue is applied closely to the upper gum, so as to stop the breath, while the voice is sounded through the nose.

n

(ow)n

19. The next letter requires the tongue to be in the same position as for *n*. No sound passes through the nose, but an abrupt murmur is made in the throat while the tongue is on the gum. A gentle puff is heard on the separation of the organs.

d

(ai)d

20. For the next letter the tongue is silently placed in the same position as for *n* and *d*. The letter has no sound except a gentle puff on the separation of the tongue from the gum.

t

(ea)t

21. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: “rôt” iron, a “tē”-party, a “büt”-maker, &c.]

nó,	nō,	nē,	nj,	nā,	dô,	dō,	dū,	dā,	dj,
gnaw,	no—know,	knee,	nigh,	nay—neigh,	daw,	dœ—dough,	do,	day,	die—dye,
tō,	tū,	tē,	tj,	pôn,	bôt,	bôt,	büt,	môt,	mût,
too—tow,	too—two,	tea,	tie,	pawn,	bought,	boat,	boot,	mote,	moot,

rôt,	rôt,	rūt,	rōd,	rūd,	nāi,	nēi,	dāi,	dēi,
wrought,	rote—wrote,	root,	road,	rude—rood,	ne'er,	near,	dare,	dear—deer,
dī,	tāi,	tēi,	tī,	tāi,	pāi,	dāi,		
dire,	tare—tear,	tear,	tire,	tar,	part,	dart.		

SECTION VI.

22. The sound of the next letter is formed by closing the back of the tongue on the back-palate, so as to stop the breath, while the voice passes through the nose.

ŋ (si)ng

23. The tongue takes the same position for the next letter as for ŋ. No sound passes through the nose. but an abrupt murmur is made in the throat while the tongue is on the palate. A gentle puff is heard on the separation of the organs.

g (do)g

24. For the next letter the tongue is silently placed in the same position as for ŋ and g. The letter has no sound except a gentle puff on the separation of the organs.

k (see)k

25. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a “kām” day, a good “gām,” a long “tōk,” &c.]

gād,	gjd,	gōd,	gāt,	gām,	grēd,	grēt,	grēn,	grāt,
guard,	guide,	goad,	gate,	game,	greed,	greet,	green,	grate—great,
grā,	grōn,	krāg,	rōg,	brōg,	kāid,	kāit,	kōl,	kōld,
grey,	groan—grown,	craig,	rogue,	brogue,	card,	cart,	call,	called,
kōt,	kjnd,	kjt,	kōk,	kān,	kāi,	kāip,	kām,	kēp,
caught,	kind,	kite,	coke,	canc,	care,	carp,	caln,	kecp,
kōt,	kōm,	kōd,	kōn,	krēd,	krō,	krū,	krj,	krūp,
coat,	comb,	code,	cone,	creed,	crow,	crew,	cry,	croup,
krūd,	māk,	bāk,	tāk,	ēk,	krēk,	bēk,	mēk,	ōk,
crude,	make,	bake,	take,	eke,	creek,	beak,	meek,	oak,
brōk,	tōk,	bōk,	dāik,	pāik,	bāik,	māik,	brāk.	
broke,	talk,	balk,	dark,	park,	bark,	mark,	brake—break.	

SECTION VII.

26. The next letter represents the sound of a gentle breathing. It is heard only before a vowel.

h h(c)

27. For the next letter the breath is softly hissed out between the surface of the raised point of the tongue and the upper gum.

(ga)s

28. The next letter requires the tongue to be placed in exactly the same position as for s, but—instead of mere breath—a stream of voice passes over the tongue, with a buzzing effect.

z

(buz)z

29. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a “strô” hat, a proud “böst,” a rich “prjz.”]

hâ.	hâit.	hârk.	hârp.	hârd.	hârm.	hòk.	hō!
hâ!	hart—heart,	hark,	harp,	hard,	harm,	hawk,	ho!—hoe
hōp.	hōm.	hūp.	hū.	hūm.	he.	hēp.	hēr.
hope,	home,	hoop—whoop,	who,	whom,	he,	heap,	hear,
hā.	hā.	hāt.	hāt.	hāt.	hāt.	hāt.	hāt.
hair—hare,	hic—high,	hind,	behind,	hire,	hide,	height,	saw,
sun.	sup.	sōp.	sē	sēm.	sā.	sām.	pōst.
soon,	soup,	soap,	see—sea,	seem—seam,	say,	same,	post,
mōst.	gōst.	njs.	rjs.	spjs.	prjs.	pērs.	skj.
most,	ghost,	nice,	rice,	spice,	price,	perce,	sky,
strēm.	stär.	strū.	strān.	strô.	strjd.	snō.	snjp.
stream,	stare—stair,	strew,	strain,	straw,	stride,	snow,	snipe,
spēk.	spāi.	spās;	ēz.	jz.	ōz.	ūz.	hāz.
speak,	spare,	space;	ease,	eyes,	owes,	ooze,	haze,
hārz.	stārz.	āmz.	kōz.	bēkō ¹ z.	gāz.	gījz.	sījz.
hairs—bairs,	stars,	alma,	cause,	because,	gaze,	guise,	size,
dījz.	bījz.	pījz.	prjz.	rjz.	krjz.	brēz.	bēz.
dyes—dies,	buys,	pies,	pries—prize,	rise,	cries,	breeze,	bees,
			pērz.	pārz.			
			peers—piers,	pares—pairs—pears.			

SECTION VIII.

30. The sound of the next letter is formed by raising the centre of the lower lip against the edge of the upper teeth and emitting breath through the chinks between the lip and the teeth.

f

(loa)f

31. The next letter requires exactly the same position of the lip as for f, but with emission of voice instead of mere breath.

v

(sa)v(e)

32. In pronouncing the next letter the lips are approximated, as in forming the vowel ū. The difference between ū and w is that the lips gently *compress* the aperture of ū to form w.

w

w(e)

33. The next letter represents the same position and action of the lips as for w, but with emission of breath instead of voice. The sound of this letter has been erroneously supposed to be a compound of h and w.

v

wh(y)

34. Exercise on the foregoing four letters. [Introduce the words in phrases or sentences, such as: a new “fāz,” a sad “nāv,” much in “vōg,” &c.]

fô,	fō,	fôn,	fān,	fāt,	fād,	fāı,	fās,	fāz,
faugh,	foe,	fawn,	fane—fain—feign,	fate,	fade,	fare—fair,	face,	phase,
fēt,	fēd,	fēı,	fēst,	nıf,	rıf,	fıf,	fın,	dēfı'n,
feet—feat,	feed—fee'd,	fear,	feast,	knife,	rife,	fıfe,	fıne,	define,
fāı,	fāım,	vān,	vın,	vōg,	dēvı'z,	kāv,	krāv,	
far,	farm,	vane—vain—vein,	vine,	vogue,	devise,	cave,	crave,	
gāv,	grāv,	nāv,	sāv,	pāv,	brāv,	rıv,	fıv,	kōv,
gave,	grave,	knave—nave,	save,	pave,	brave,	rive,	five,	cove,
grōv,	rōv,	stōv,	grūv,	mūv;	wōr,	wōk,	wā,	wēk,
grove,	rove,	stove,	groove,	move;	war,	walk,	way,	week—weak,
wıd,	wın,	wız,	wıp,	wıf,	wıvz,	wōk,	wōz,	wōv,
wide,	wine,	wise,	wipe,	wife,	wıves,	woke,	woes,	wove,
	wūd,	wūf;	wēz,	wēt,	wāı,	wıt,	wın.	
	wooded,	woof;	wheeze,	wheat,	where,	white,	whine.	

SECTION IX.

35. The next letter represents a hissing sound formed farther back in the mouth and consequently with larger breath-aperture than for s. The hiss is modified by the raised middle, as well as the forepart, of the tongue. The sound is expressive of hushing.

ş

(hu)sh!

36. The next letter represents the same position of the tongue as for ş, but with voice instead of mere breath passing over the tongue.

z

(rou)ge

37. The next letter denotes a lisping sound formed by the tip of the tongue lightly touching the inner edges of the front teeth, while the breath escapes through the chinks between the tongue and the teeth.

ʒ

th(in)

38. The same position of the tongue as for ʒ yields the sound of the next letter when a stream of voice, instead of mere breath, passes between the tongue and the teeth. This sound bears the same relation to ʒ that d does to t.

d

th(en)

39. Exercise on the foregoing four letters. Introduce the words in phrases or sentences, such as: an old "sāz," a bad "tūt," a sharp "sqd." &c.

ʒō.	ʒāz.	ʒē.	ʒl.	ʒō.	ʒū.	ʒārk.	ʒā.	ʒāk.	ʒēt.
pshaw,	chaise,	she,	shy,	show—shew,	shoe,	shark,	share,	shake,	sheet,
ʒūt.	ʒād.	ʒin.	ʒrū.	ʒrv.	ʒāp.	ʒārp.	ʒām,	ʒāv ;	rūz,
shoot,	shade,	shine,	shrew,	shrive,	shape,	sharp,	shame,	shave ;	rouge,
ʒān.	ʒrōn.	ʒēf.	ʒēvz.	ʒrv.	skāt.	tēt.	tūt.	rāt.	
thane,	throne—thrown,	thief,	thieves,	thrive,	skaith,	teeth,	tooth,	wraith,	
rēt.	rūt.	sūt.	ʒēt.	bōt.	fāt ;	dē.	dā.	dj.	djn.
wreath,	ruth,	sooth,	sheath,	both,	faith ;	thee,	they,	thy,	thine,
dōz.	dā.	dāv.	tēd.	tjd.	sēd.	sqd.	sūd.	bād.	
those,	there—their,	they've,	teethe,	tithe,	seethe,	scythe,	soothe,	bathe,	

rēdz.
wreaths.

SECTION X.

40. In pronouncing the next letter the point of the tongue is placed on the upper gum, and the voice flows, with a pure vowel-like quality, over the sides of the tongue.

l

(ee)l

41. For the next letter the tongue takes the same high arched position as for ē. The difference between ē and y is that the tongue gently *compresses* the aperture of ē to form y.

y

y(ou)

42. The next letter represents the same position and action of the tongue as for y, but with emission of breath instead of voice.

This consonant is used only before the vowel ū. German ch in ich has the sound of this letter.

q

h(ue)

43. Exercise on the foregoing three letters. [Introduce the words in phrases or sentences, such as: a loud “kôl,” a wooded “nôl,” a “qûn” log, &c.]

lô, lō, lē, lā, lḡ, lū, lāk, lēk, lḡk, lēg, lāt,
law, lo—low, lea, lay, lie, loo, lake, leek—leak, like, league, late,
lḡt, lād, lēd, lōd, lān, lēn, lḡn, lōn, lēl,
light, lade—laid, lead, load, lane—lain, lean, line, lone—loan, leal,
lāi, lḡi, lūz, lēḡ, lōt, lād, lḡd, lōd, lēp, lūp, lām,
lair, lyre, lose, leash, loath, lathe, lithe, loathe, leap, loop, lame,
lḡm, lōm, lūm, lēf, lḡf, lōf, lēv, lās, lēs, lūs, lāiḡk,
lime, loam, loom, leaf, life, loaf, leave, lace, lease, loose, lark,
lāiḡd, lāf; ôl, kôl, gôl, āl, ēl, ḡl, kēl, kōld, kūl,
lard, laugh; all, call, gall, ale—ail, eel, isle, keel, cold, cool,
gāl, ḡl, gōld, yēld, tāl, tḡl, tōld, tūl, dāl, dēl,
gale, guile, gold, yield, tale—tail, tile, told, tool, dale, deal,
nēl, nōl, rāl, rēl, rōl, rūl, sāl, sēl, sōl, snāl,
kneel, knoll, rail, reel, roll, rule, sale—sail, seal, sole—soul, snail,
snāiḡl, zēl, ḡol, ḡol, pēl, pḡl, pōl, pūl, bāl,
snarl, zeal, shoal, shawl, peal—peel, pile, pole—poll, pool, bale—bail,
bōl, māl, mēl, mḡl, mōl, fāl, fēl, fḡl, fōl, fūl,
bowl, male—mail, meal, mile, mole, fail, feel, file, foul, fool,
vāl, vēl, vḡl, wāl, wḡl; wāl, wēl, wḡl; yôn, yōl,
vale—veil, veal, vile, wail, wile; whale, wheel, while; yawn, yawl,
yāiḡn, yāiḡd, yē, yēld, yēi, yōk, yū, yūḡt, yūz,
yarn, yard, ye, yield, year, yoke—yolk, you, youth, use,
rēbyūḡk, fyūg, rēpyūḡt, nyū, dyū, kyū, rēnyūḡl, syū,
rebuke, fugue, repūte, new, due—dew, cue, renew, sue,
tyūz, fyū, myū, myūḡt, rēfyūḡt, dēpyūḡt, fyūd, tyūn,
thews, few, mew, mute, refute, depute, feud, tune,
qū, qūḡd, qūn, qūz.
hue—hew, hewed, hewn, hues—hews.

SECTION XI.

44. The next letter requires the tongue to change its position during the utterance of the sound. From the commencing shut position of t, it opens a passage for the breath through the “hushing” position of ḡ. The letter is therefore equivalent to tḡ.

c

(ca)ch

45. The action of the tongue for the next letter is in all respects the same as for ç, but it is accompanied by the sound of the voice, instead of mere breath. The letter is therefore equivalent to dz.

j

j(ay)

46. Exercise on the foregoing two letters. [Introduce the words in phrases or sentences, such as : a piece of “çēz,” a fine “brōç,” a good “jōk,” &c.]

âçç,	ēcç,	kōçç,	tēcç,	peçç,	prēcç,	pōçç,	bēcç,	blēcç,
arch,	each,	coach,	teach,	pench,	preach,	poach,	beech—beach,	bleach,
brōçç,	lâçç,	mâçç,	stâçç,	çârt,	çârd,	çârm,	çârij,	
broach—brooch,	larch,	march,	starch,	chart,	charred,	charm,	charge,	
çân,	çâi,	çâs,	çâf,	çēk,	çēt,	çēr,	çēz,	çēp,
chain,	chair,	chase,	chafe,	cheek,	cheat,	cheer,	cheese,	cheap,
çjd,	çjm,	çjn,	çok,	çū,	çūz,	çūd ;	āj,	kāj,
chide,	chime,	chine,	choke,	chew,	chews—choose,	chewed ;	age,	cage,
gāj,	stāj,	rāj,	sāj,	çānj,	pāj,	wāj,	lēj,	sēj,
gauge,	stage,	rage,	sage,	change,	page,	wage,	liege,	siege,
jō,	jâr,	jēr,	jād,	jān,	jāl,	jjb,	jlvz ;	jōk,
jaw,	jar,	jeer,	jade,	jeau—jane,	jall,	gibe,	gyves ;	jolt,
			jū,	jūt,	jūn,	jūs,	jūz.	jowl,
			jew,	jute,	june,	juice,	jews.	

SECTION XII.

47. The dotted letter â denotes a quality of sound resembling â, but not so long or so definite in formation.

â

a(sk)

48. The dotted ê denotes the sound of e and i, in her, sir, term, firm. This vowel is always associated with the soft sound of r (r). The letter r itself has the quality of êr at the end of a word ; as in war (wôr), far (fâr), near (nēr).

ê

err

49. The dotted ô denotes a quality of sound resembling ô, but not so long or so definite in formation. This vowel is heard instead of ô before r (r) ; as in more (môr), four (fôr) ; and also in unaccented syllables, as in obey (ôbâ¹), halo (hâlô).

ô

ore

50. The dotted ù denotes a quality of sound resembling ū, but not so long or so definite in formation. This vowel occurs instead of ū before r (ɹ), as in poor (pùɹ), sure (sùɹ); and also when the vowel is short, as in put (pùt), pull (pùl). The difference between ū and ù, in quality as well as in length, will be perceived by pronouncing in contrast the words food and good (fūd, gūd); boot and foot (būt, fūt); pool and poor (pūl, pūɹ).

ù

poor, pull

51. Exercise on the foregoing four letters.

ask,	kask,	task,	last,	mast,	past,	fast,	vast,	pàs,
ask,	cask,	task,	last,	mast,	past,	fast,	vast,	pass,
lât,	pât,	bât,	lâdz,	pâdz,	bâdz;	êɹ,	hêɹ,	sêɹ,
lath,	path,	bath,	laths,	paths,	baths;	err,	her,	sir,
fêɹ,	dêɹt,	flêɹt,	șêɹt,	skêɹt,	pêɹt,	vêɹtyù,	gêɹd,	hêɹd,
fir,	dirt,	flirt,	shirt,	skirt,	pert,	virtue,	gird,	herd,
stêɹd,	têɹd,	bêɹd,	dêɹk,	șêɹk,	jêɹk,	mêɹk,	lêɹn,	yêɹn,
stirred,	third,	bird,	dirk,	shirk,	jerk,	mirk,	learn,	yearn,
gêɹl,	pêɹl,	wêɹl,	wêɹ,	hêɹs,	têɹs,	vêɹs,	fêɹz,	gêɹt,
girl,	pearl,	whirl,	whir,	hearse,	terse,	verse,	firs,	girth,
êɹt,	dêɹt,	bêɹt,	mêɹt,	sêɹç,	pêɹç,	bêɹç,	smêɹç,	
earth,	dearth,	birth--berth,	mirth,	search,	perch,	birch,	smirch,	
sêɹj,	çêɹp,	kêɹb,	hêɹb,	vêɹb,	jêɹm,	spêɹm,	fêɹm,	
serge,	chirp,	kerb,	herb,	verb,	germ,	sperm,	firm,	
skwêɹm,	nêɹv,	sêɹv;	ôɹ,	kôɹ,	gôɹ,	tôɹ,	dôɹ,	
squirm,	nerve,	serve;	oar--o'er--ore,	core--corps,	gore,	tore,	door,	
lôɹ,	rôɹ,	sôɹ,	șôɹ,	çôɹ,	pôɹ,	bôɹ,	môɹ,	fôɹ,
lore,	roar,	soar--sore,	shore,	chore,	pore--pour,	bore--boar,	more,	fore--four,
wôɹ,	skôɹ,	stôɹ,	snôɹ,	swôɹ,	pôɹk,	pôɹt,	kôɹt,	gôɹd,
wore,	score,	store,	snore,	swore,	pork,	port,	court,	gored--gourd,
tôɹd,	rôɹd,	sôɹd,	bôɹd,	fôɹd,	tôɹn,	bôɹn,	môɹn,	
toward,	roared,	soared--sword,	bored--board,	ford,	torn,	borne--bourn,	mourn,	
wôɹn,	kôɹs,	hôɹs,	sôɹs,	fôɹs,	dôɹz,	rôɹz,	sôɹz,	
worn,	coarse--course,	hoarse,	source,	force,	doors,	roars,	soars--sotes,	
șôɹz,	çôɹz,	pôɹz,	bôɹz,	ôl-fôɹz,	fôɹt,	pôɹç,		
shores,	chores,	pores--pours,	bores--boars,	all-fours,	fourth,	porch,		
fôɹj;	kyûɹ,	yûɹ,	tûɹ,	lûɹ (or) lyûɹ,	pûɹ,	pyûɹ,		
forge;	cure,	your--ewer,	tour,	lure,	poor,	pure,		
bûɹ,	kyûɹd,	bûɹs,	kyûɹz,	tûɹz,	bûɹz,	mûɹz,	âzûɹ,	
boor,	cured,	bourse,	cures,	tours,	boors,	moors,	azure,	
lêzûɹ,	sêzûɹ;	hûk,	kûk,	tûk,	nûk,	lûk,	rûk,	șûk,
leisure,	seizure;	hook,	cook,	took,	nook,	look,	rook,	shook,
bûk,	pût,	fût,	kûd,	gûd,	hûd,	stûd,	wûd,	fûl,
book,	put,	foot,	could,	good,	hood,	stood,	wood--would,	full,

wül, wood,	püs, puss,	büçer; butcher;	äüt, out,	äür, our,	äül, owl,	äüns, ounce,	häü, how,	näü, now,
väu, vow,	mäuü, mouth,	säuü, south,	mäüdz, mouths,	päüder. powder.				

SECTION XIII.

52. The plain letters—*a, e, i, o, u*—have the same sounds in World-English as, in their most usual pronunciation, in Literary English; thus:

a, as in	at, ad, an, az, am,
	at, add, an, as, am,
e, "	eg, el, eq, ej,
	egg, ell, etch, edge,
i, "	it, in, il, iz, if,
	it, in, ill, is, if,
o, "	od, on, or, of, ov,
	odd, on, or, off, of,
u, "	up, us.
	up, us.

53. Exercise on the foregoing five letters:

am, an, aš, at, az, akt, apt, adz, album, arid, aks,
am, an, ash, at, as, act, apt, adze, album, arid, axe,
aksis, balköni, band, kavalri, flag, galaksi, galéri,
axis, balcony, band, cavalry, flag, galaxy, gallery,
harañ, pajent, pašun, patent, plad, raléri, statyü,
haralgue, pageant, passion, patent, plaid, rallery, statue,
valyü, waft, waks; eni, efe ^l kt, ekse ^l ntrik, ekse ^l pt,
value, waft, wax; any, effect, eccentric, except,
egze kyütor, esens, frend, ges, hed, helt, hefèr, jelus,
executor, essence, friend, guess, head, health, heifer, jealous,
lejend, men, meni, lepárd, plezü, rejiment, sed, sez,
legend, men, many, leopard, pleasure, regiment, said, says,
welt, zenit; if, il, in, iz, it, iq, ingland, abi's, bizi,
wealth, zenith; if, ill, in, is, it, itch, England, abyss, busy,
bild, biznes, kotij, forfit, giv, gilt, him, finger,
build, business, cottage, forfeit, give, guilt—gilt, hymn—him, finger,
siger, mupki, marij, minityü, orinj, plägi, sèrvil,
singer, monkey, marriage, miniature, orange, plagu, servile,
sèrvis, siv, spirit, valiz, vestij, wimen, vinyård; od,
service, sieve, spirit, vallies, vestige, women, vineyard; odd,
of, oks, on, ov, ofn, bond, kof, kolifläü, ekstro ^l dinäri,
off, ox, on, of, often, bond, cough, cauliflower, extraordinary,
forin, grot, hok, lodnum, lorel, nolij, oliv, ordèr,
foreign, groat, hough, laudanum, laurel, knowledge, olive, order,

prompt,	provost,	kwodrant,	kwolif,	kworel,	kwoş,	swon,
prompt,	provost,	quadrant,	qualify,	quarrel,	quash,	swan,
skwodrun,	soverin,	won,	wont,	woş,	wosp,	woz,
squadron,	sovereign,	wan,	want,	wash,	wasp,	was,
up,	us,	ugli,	upkl,	blud,	burô,	brudêr,
up,	us,	ugly,	uncle,	blood,	borough—burrow,	brother,
dun,	dujun,	gorjus,	jênus,	jênus,	jelus,	kupl,
done—dun,	dudgeon,	gorgeous,	genus,	genius,	jealous,	couple,
kôşus,	luşus,	luksyûri,	luv,	nun,	kwestyun,	sutl,
cautious,	luscious,	luxury,	love,	none—nun,	question,	subtle,
turô,	tuf,	wun,	wuri,	wuik,	wuid,	wurld,
thorough,	tough,	one—won,	worry,	work,	word,	world,
			wurms,	wurî,	yup.	
			worse,	worth,	young.	

54. Unaccented a—including the article a—has an “obscure,” indefinite quality, which the student will give with native effect if he pronounce the letter with merely a “careless approximation” to its ordinary sound.

55. Examples of unaccented a :

adre's,	ado'pt,	akro's,	age'n,	ate'nd,	ano'i,	amâ'unt,
address,	adopt,	across,	again,	attend,	annoy,	amount,
alo'n,	alo't,	ar'iz,	arâ'und,	asi'st,	asi'd,	aşô'y,
alone,	allot,	arise,	around,	assist,	aside,	ashore,
açê'v,	ajâ'y,	apê'l,	apâ'yt,	abu'v,	amu'g,	afâ'r,
achieve,	ajar,	appeal,	apart,	above,	among,	affair,
avo'id,	awô'id,	awy'l,	karê'y,	kanj'n,	kanû'l,	kaşê'y,
avoid,	award,	awhile,	career,	canine,	canoe,	cashier,
kajô'l,	kaprê's,	tabû'l,	dragû'n,	lagû'n,	ragû'l,	marê'n,
cajole,	caprice,	taboo,	dragoon,	lagoon,	ragout,	marine,
parâ'd,	pagô'da,	platû'n,	babûn,	majo'riti,	fana'tik,	
parade,	pagoda,	platoon,	baboon,	majority,	fanatic,	
falâ'şus,	fasê'şus,	fami'lyâr,	vani'la,	vakyû'iti,	var'eti,	
fallacious,	facetious,	familiar,	vanilla,	vacuity,	variety,	

Alternative form for ê.

56. The sound of ê being of very frequent occurrence, and the writing of dots with the pen inconvenient, an undotted e, *inverted*, (ə) may be used, ad libitum, as an alternative form for ê. The dotted letter is employed throughout this book ;—but ê or ə may be written indifferently for the same sound. Thus :

fêr or fə,	mêr or mə,	yêr or yə.
fîr,	myrrî,	whîr.

READINGS IN WORLD-ENGLISH.

[Accent is always on the first syllable unless otherwise expressed.

The accent-mark is placed after the accented vowel.

Capitals are not used in these illustrations.]

SHORT READINGS FROM OLD AUTHORS.

I. *Active Goodness*.—meni men mistā'k dī luv for dī praktis
Many men mistake the love for the practice
 ov vētyū; and āi not sō muç gūd men az mē'ri dī frendz ov
of virtue; and are not so much good men as merely the friends of
 gūdness.
goodness.

II. *Advice*.—ārt dāu pūr? sō dīse'lf aktiv and indu'strius,
Art thou poor? Show thyself active and industrious,
 pēsabl and kontēnted. ārt dāu wel'ti? sō dīse'lf bēne'fi-
peaceable and contented. Art thou wealthy? Show thyself benefi-
 sent and çaritabl. kondēse'ndig and yūmā'n.
cent and charitable, condescending and humane.

III. *Articulation*.—kore'kt ārtikyulā'sun iz dī mōst impo'ri-
Correct articulation is the most impor-
 tant eksērsiz ov dī vois and ov dī organz ov spēc. in just
tant exercise of the voice and of the organs of speech. In just
 ārtikyulā'sun dī wurdz āi not tū bē hurid ōvēr, nor prēs'i'pitāted
articulation the words are not to be hurried over, nor precipitated
 silabl ōvēr silabl: nor, az it wēr. melted tūge'ðer intū a mas ov
syllable over syllable; nor, as it were, melted together into a mass of
 konfyū'zun; dā şūd bē nēðer abri'jd nor prōlo'gd, nor fōrst and
confusion; they should be neither abridged nor prolonged, nor forced and
 şot from dī māūt; dā şūd not bē trāld, nor drōld, nor let tū
shot from the mouth: they should not be trailed, nor drawled, nor let to
 slip āut kārlesli, sō az tū drop unfi'nişt: nō, dā āi tū bē dēli'v-
slip out carelessly, so as to drop unfinished: no, they are to be deliv-
 erved from dī māūt, az byūtiful koinz nyūli işūd from dī mint,
ered from the month, as beautiful coins newly issued from the mint,
 dēpli and akyūrātli impre'st, pēfektli finişt, nētli struk bī dī
deeply and accurately impressed, perfectly finished, neatly struck by the
 propēr organz, disti'pkt, şarp, in dyū sukse'sun, and ov dyū wāt.
proper organs, distinct, sharp, in due succession, and of due weight.
 —Austin.

IV. *Charity*.—çariti iz dī sām wið bēne'völens ōi luv. it
Charity is the same with benevolence or love. It

iz not propèrli a singl vèrtyù; but a dispòzi¹sun rēzj¹dig in dī
 is not properly a single virtue; but a disposition residing in the
 hât, az a fâuntin wyens ôl dī vèrtyùz ov bēni¹gniti, kandur, for-
 heart, as a fountain whence all the virtues of benignity, candour, for-
 bārans, jenéro¹siti, kompa¹sun, and libéra¹liti, flō, az sō meni nā-
 bearance, generosity, compassion, and liberality, flow, as so many na-
 tiv strēmz. from jenéral gūdwi¹l tū ôl, it ekste¹ndz its influēns
 tive streams. From general goodwill to all, it extends its influence
 pârti¹kyûlârli tū dōz wiđ hūm wē stand in nērest kone¹kşun.
 particularly to those with whom we stand in nearest connection,
 from dī kuntri or komyū¹niti tū wīç wē bēlo¹g it dēse¹ndz tū dī
 From the country or community to which we belong it descends to the
 smōler asōşiā¹şunz ov nāburhūd, rēlā¹şunz, and frendz; and
 smaller associations of neighborhood, relations, and friends; and
 spredz itse¹lf òvēr dī hōl sēykl ov sōşal and dōme¹stik lř.
 spreads itself over the whole circle of social and domestic life.
 çariti iz dī kumfortēr ov dī afli¹kted, dī prôte¹ktor ov dī opre¹st,
 Charity is the comforter of the afflicted, the protector of the oppressed,
 dī rekonslēr ov diférensiz, dī intērse¹şor for ofē¹ndērz. it iz
 the reconciler of differences, the intercessor for offenders. It is
 fâtfulnes in dī frend, publik spirit in dī majistrât, ekwiti and pâ-
 faithfulness in the friend, public spirit in the magistrate, equity and pa-
 şens in dī juđ. in pârents it iz kār and ate¹nşun; in çildren it
 tience in the judge. In parents it is care and attention; in children it
 iz revérēns and submi¹şun. in a wurd it iz dī sōl ov sōşal
 is reverence and submission. In a word it is the soul of social
 lř, dī moral sun çat enlī¹vnz and çērz dī abō¹dz and dī komyū¹-
 life, the moral sun that enlivens and cheers the abodes and the commu-
 nitiz ov men.
 nities of men.

—Addison.

V. *Defence of Frugality.* — an eminent frenç stātsman

An eminent French statesman

ôlwāz rētā¹nd at hiz tâbl, in hiz mōst prospérus dāz, dī sām
 always retained at his table, in his most prosperous days, the same
 frûga¹liti tū wīç hē had bin aku¹stumd in çāli lř. hē woz
 frugality to which he had been accustomed in early life. He was
 frēkwentli rēprō¹çt bī dī kōrtýērz for çis simpli¹siti; but hē
 frequently reproached by the courtiers for this simplicity; but he
 yūzd tū rēplī¹ tū dem in dī wurdz ov an ānşent filo¹sōfēr: “if
 used to reply to them in the words of an ancient philosopher: “If
 dī gests âr men ov sens, çēr iz sutfi¹şent for dem; if dā âr not,
 the guests are men of sense, there is sufficient for them; if they are not,
 1 kan veri wel dispens wiđ çēr kumpani.”
 I can very well dispense with their company.”

VI. *Education.* — a qūman sōl, wiđâ¹ût edyûkā¹şun, iz lřk
 A human soul, without education, is like

mârl in dî kwori; yiq sôz nun ov its inhêrent byûtiz untîl
 marbl in the quarry; which shows none of its inherent beauties untîl
 dî skil ov dî polișer fegez âut dî kuluriz, māk dî surfis șin,
 the skill of the polisher fetches out the colours, makes the surface shine,
 and diskuvêz evêri ornamental klâud, spot, and vān, dat runz
 and discovers every ornamental cloud, spot, and vein, that runs
 trû dî bodi ov it. edyūkâ'sun, âfter dî sām manêr, yen it
 through the body of it. Education, after the same manner, when it
 wurks upo'n a nôbl mind, drôz âut tû vyû evêri lātent vētyû and
 works upon a noble mind, draws out to view every latent virtue and
 pêrfek'sun, yiq, wiđâ'ût suq helps, âr nevêr âbl tû māk dêr
 perfection, which, without such helps, are never able to make their
 apê'rans. aristotl telz us dat a statyû lîz hid in a blok ov
 appearance. Aristotle tells us that a statue lies hid in a block of
 mârl, and dat dî ârt ov dî statyûâri ônli klêrz awâ' dî syûpê'r-
 marble, and that the art of the statuary only clears away the super-
 flûus matêr and rēmû'vz dî rubîș. dî figyûr îz in dî stôn,
 fluous matter and removes the rubbish. The figure is in the stone,
 and dî skulptor ônli fîndz it. wot skulptyûr îz tû a blok ov
 and the sculptor only finds it. What sculpture is to a block of
 mârl, edyūkâ'sun îz tû a yûman sôl. dî filo'sôfêr, dî sânt,
 marble, education is to a human soul. The philosopher, the saint,
 or dî hêrô, dî wîz, dî gûd, or dî grāt man, veri ofn lîz hid and
 or the hero, the wise, the good, or the great man, very often lies hid and
 konsêld in a pezant; and a proper edyūkâ'sun mîht hav dis-
 concealed in a peasant; and a proper education might have dis-
 întêrd and brôt tû lît hiz nôbl kwolitiz.
 interred and brought to light his noble qualities.

—Addison.

VII. *Faith and Works.*—intele'ktyûali wê mā konsê'v ov
 Intellectually we may conceive of
 fâț and wurks separâtli, just az wê rekognîz in a kandl boț lît
 faith and works separately, just as we recognize in a candle both light
 and hêt; but pût âut dî kandl and boț âr gon. sô it îz wiđ
 and heat; but put out the candle and both are gone. So it is with
 fâț and wurks: wun rēmā'nîz not wiđâ'ût dî udêr.
 faith and works: one remains not without the other.

—Selden.

VIII. *Formation of Character.*—dî aksunz ov êq dā âr
 The actions of each day are
 wot form dî habits; and dî tāst and afê'ksunz âr wot influens
 what form the habits; and the taste and affections are what influence
 dî ôpi nyunz; bôț kombînd âr wot inse'nsibli form dî karaktêr.
 the opinions; both combined are what insensibly form the character.

IX. *Fortunate Disappointments.*—hâu meni hav had rēzn
 How many have had reason
 tû bē țankfûl for bēîg disapo'nted in dēsî'nîz yiq dā êrnestli
 to be thankful for being disappointed in designs which they earnestly

puisyū¹d, but wiç, if suksē¹sfuli ako¹mplišt, dā hav āfterwōrdz
pursued but which, if successfully accomplished, they have afterwards
sēn wūd hav okā¹zund dār rūin!
seen would have occasioned their ruin!

X. *Gentleness*.—trū jentlnes iz faūnded on a sens ov wot wē
True gentleness is founded on a sense of what we
ō tū dī komun nātyūr ov wiç wē ōl sāi. it ar¹zez from
owe to the common nature of which we all share. It arises from
rēfle¹kşun on āūr ōn fāligz and wonts; and from just vyūz ov
reflection on our own failings and wants; and from just views of
dī kondi¹şun and dī dyūti ov man. it iz nātiv fēlig hītnd
the condition and the duty of man. It is native feeling heightened
and imprū¹vd bī prinsipl; wiç fēlz for evēri tīg dat iz yūman;
and improved by principle; which feels for every thing that is human;
and iz bakwōrd and slō tū infli¹kt dī lēst wūnd. it iz afabl
and is backward and slow to inflict the least wound. It is affable
in adre¹s, and mīld in dēmē¹nur; evēr redi tū ōbli¹j, and wilig
in address, and mild in demeanour; ever ready to oblige, and willing
tū bē ōbli¹jd; brēdīg habi¹tyūal kīndnes tōrdz frendz, kurtisi tū
to be obliged; breathing habitual kindness towards friends, courtesy to
strānjērz, and log-sufēriḡ tū enimiz. it eksērsīzez ōtō¹riti wiç
strangers, and long-suffering to enemies. It exercises authority with
moderā¹şun; admi¹nistērz rēprū¹f wiç tendērnēs; konfē¹yz fāvuriz
moderation; administers reproof with tenderness; confers favours
wiç ēz and modesti. it iz unasyū¹mig in ōpi¹nyun, and tem-
with ease and modesty. It is unassuming in opinion, and tem-
pērāt in zēl. it kontēndz not ēgēri¹l abā¹ūt trīflz; iz slō tū
perate in zeal. It contends not eagerly about trifles; is slow to
kontradi¹kt, and stil slōēr tū blām; but promt tū alā¹ dise¹nşun
contradict, and still slower to blame; but prompt to allay dissension
and tū rēstō¹ pēs. it sēks tū plēz, rādēq dan tū şīn and dazl;
and to restore peace. It seeks to please, rather than to shine and dazzle;
and konsē¹lz wiç kāi dat syūpērio¹riti, ēdēr ov talents or ov rank,
and conceals with care that superiority, either of talents or of rank,
wiç iz opre¹siv tū doz hū āi bēnē¹d it. it dēl¹ts abu¹v ōl
which is oppressive to those who are beneath it. It delights above all
tīgz tū alē¹viāt distre¹s; and, if it kanot drī dī fōlig tē, tū sūd
things to alleviate distress; and, if it cannot dry the falling tear, to soothe
at lēst dī grēviḡ hārt.
at least the grieving heart.

—Blair.

XI. *Habitual Associations*.—āūr ata¹qment tū evēri objekt
our attachment to every object
arā¹ūnd us inkre¹sez in jenēral from dī leḡt ov āūr akwā¹ntans
around us increases in general from the length of our acquaintance
wiç it: “I wūd not qūz,” sez a frenç filo¹sōfēr, “tū sē an ōld
with it: “I would not choose,” says a French philosopher, “to see an old

pōst pūld up wid wiç 1 had bin log akwānted." a mnd log
 post pulled up with which I had been long acquainted. A mind long
 habi tyūated tū a sērtin set ov objekts, inse'nsibli bēku'mz fond
 habituated to a certain set of objects, insensibly becomes fond
 ov sēiḡ dem; vizits dem from habit, and pārts from dem wid
 of seeing them; visits them from habit, and parts from them with
 rēlu'ktans: from hens prōsē dz dī avaris ov dī ōld in evēri knd
 reluctance; from hence proceeds the avarice of the old in every kind
 ov poze'şun: dā luv dī wūld and ōl dat it prōdyūsez; dā luv
 of possession; they love the world and all that it produces; they love
 lf and ōl its advāntijiz; not bēkō'z it givz dem plezūr, but
 life and all its advantages; not because it gives them pleasure, but
 bēkō'z dā hav nōn it sō log.
 because they have known it so long.

—Goldsmith.

XII. *Happiness Predominant.*—mīkst az dī prezent stāt iz,
 Mixed as the present state is,
 rēzn and rēli'jun prōnā'ūns, dat, jenērālī, if not ōlwāz. dāir iz
 reason and religion pronounce, that, generally, if not always, there is
 mōr hapines dan mizēri, mōr plezūr dan pān in dī kondi'şun
 more happiness than misery, more pleasure than pain in the condition
 ov man.
 of man.

XIII. *Honouring Parents.*—"pridē, trim," kwot mi fādēr,
 "Frythee, Trim," quoth my father,
 "wot dust dāu mēn bī onuriḡ dī fādēr and dī muḡēr?"
 "what dost thou mean by honouring thy father and thy mother?"
 "alā'ūiḡ dem, an't plēz yūr onur, trē hāpns a dā āut ov mi
 "Allowing them, an't please your honour, three half-pence a day out of my
 pā, yēn dā grō ōld." "and didst dāu dū dat, trim?" sed
 pay, when they grow old." "And didst thou do that, Trim?" said
 yorik. "he did, indēd," rēpljd mi upkl tōbi. "den,
 Yorick. "He did, indeed," replied my uncle Toby. "Then,
 trim," sed yorik, springiḡ āut ov hiz qār, and tākiḡ dī korpōral
 Trim," said Yorick, springing out of his chair, and taking the corporal
 bī dī hand. "dāu āut dī best komentātor on dat pāt ov dī
 by the hand, "thou art the best commentator on that part of the
 dekalog, and 1 onur dē mōr for it, korpōral trim, dan if dāu
 decalogue, and I honour thee more for it, Corporal Trim, than if thou
 hadst had a hand in dī talmud itse'lf."
 hadst had a hand in the Talmud itself."

—Sterne.

XIV. *How to Prosper.*—nevēr plā til yūr wurk iz finīst. and
 Never play till your work is finished, and
 nevēr spend muni until yū hav ēind it. if yū hav but an āur'z
 never spend money until you have earned it. If you have but an hour's
 wurk tū dū in a dā. dū it dī fērst ṡiḡ and in an āur: yū wil den
 work to do in a day, do it the first thing and in an hour: you will then

plā wiđ inkrē¹st plezūra. form đi habit ov dūig evēri ȝig in
 play with increased pleasure. Form the habit of doing every thing in
 tīm, and đi metud wil sūn bēku¹m ēzi. tú đis, ôl men hú hav
 time, and the method will soon become easy. To this, all men who have
 rizn from povēti tū welȝ mǎnli ô đāi prospe¹riti.
 risen from poverty to wealth mainly owe their prosperity.

XV. *Inconsistent Behaviour.*—iz it not strānj đat sum pēr-
 Is it not strange that some per-
 sunz sūd bē sō delikāt az not tú bār a disagrē¹abl piktyūr in đi
 sons should be so delicate as not to bear a disagreeable picture in the
 háūs, and yet, bȝ đāi bēhā¹vyur, fōis evēri fās đā sē abā¹ūt đem
 house, and yet, by their behaviour, force every face they see about them
 tú wāi đi glūm ov unē¹zines and diskontent?
 to wear the gloom of uneasiness and discontent?

XVI. *Influence of Associates.*—đat đi tempēr, đi sentiments,
 That the temper, the sentiments,
 đi mōra¹liti, and, in jenēral, đi hōl kondukt and karaktēr ov men
 the morality, and, in general, the whole conduct and character of men
 ar influēnst bȝ đi egzā¹mpl and dispōzi¹šun ov đi pērsunz wiđ
 are influenced by the example and disposition of the persons with
 hūm đa asō¹šiāt, iz a rēfle¹kšun wiđ haz loȝ sins pást intū a pro-
 whom they associate is a reflection which has long since passed into a pro-
 vērḃ, and bin rankt amug đi standiȝ maksimz ov yūman wiz-
 dum, in ôl ājiz ov đi wūld.
 dom, in all ages of the world.

XVII. *Knowledge and Feeling.*—moral and rēli¹jus instru¹k-
 Moral and religious instruc-
 šun dēr¹vz its efikisi, not sō muč from yot men āi tōt tú nō,
 tion derives its efficacy, not so much from what men are taught to know,
 az from yot đā āi brōt tú fēl.
 as from what they are brought to feel.

XVIII. *Life Checkered.*—man, ôlwāz prospērus, wūd bē
 Man, always prosperous, would be
 gidi and insōlent; ôlwāz afli¹ktd wūd bē sulen or dispo¹ndent.
 giddy and insolent; always afflicted would be sullen or despondent.
 hōps and fērz, joi and sorō, āi, đērfor, sō blēnded in hiz lȝf, az
 Hopes and fears, joy and sorrow, are, therefore, so blended in his life, as
 bōȝ tú giv rūm for wūldli pursyū¹ts, and tú rēkō¹l, from tīm tú
 both to give room for worldly pursuits, and to recall, from time to
 tīm, đi admōni¹šunz ov konšens.
 time, the admonitions of conscience.

XIX. *Light and Shade.*—čariti, lȝk đi sun, brȝtnz evēri ob-
 Charity, like the sun, brightens every ob-

jekt on wiç it şînz : a sensô¹rius dispôzi¹şun kâsts evêri karaktêr
 ject on which it shines; a censorious disposition casts every character
 intû dî dâkest şād it wil bâr.
 into the darkest shade it will bear.

XX. *Mutual Help.*—tû nâburîz, wun blnd and dî udêr lām,
 Two neighbors, one blind and the other lame,
 wêr kôld tû a plās at a distans. yot woz tû bi dūn? dî
 wêr called to a place at a distance. What was to be done? The
 blnd man kûd not sê, and dî lām man kûd not wôk; but dā
 blind man could not see, and the lame man could not walk; but they
 manîjd tû help ēç udêr. dî blnd man gāv hiz legz, and dî
 managed to help each other. The blind man gave his legs, and the
 lām man gav hiz îz, and in dîs manêr dî blnd man karid dî lām
 lame man gave his eyes, and in this manner the blind man carried the lame
 wun tû dîr destinā¹şun.
 one to their destination.

XXI. *Pauses.*—pôziz in rēdîş must jenêrali bē formd upo¹n dî
 Pauses in reading must generally be formed upon the
 manêr in wiç wē uter ârîse¹lvz in ordinâri sensibl konvêrsā¹şun;
 manner in which we utter ourselves in ordinary sensible conversation;
 and not upo¹n dî stif ârtifi¹şal manêr wiç iz akwî¹yd from rēdîş
 and not upon the stiff artificial manner which is acquired from reading
 bûks ako dîş tû dî komun punktuā¹şun. it wil bî nō mēnz bē
 books according to the common punctuation. It will by no means be
 sufi şent tû ate¹nd tû dî points yūzd in printîş; for dēz âr fâr
 sufficient to attend to the points used in printing; for these are far
 from mâkîş ôl dî pôziz wiç ôt tû bē mād in rēdîş. a mēka¹n-
 from marking all the pauses which ought to be made in reading. A mechan-
 ikal ate¹nşun tû dēz restîş plāsîz haz bîn wun çêf kôz ov mōno¹t-
 leal attention to these resting places has been one chief cause of monot-
 ôni, bî lēdîş dî rēdêr tû a similâr tōn at evêri stop, and a yūni-
 ony, by leading the reader to a similar tone at every stop, and a uni-
 form kādens at evêri pēriud. dî prîmâri yūs ov points iz tû
 form cadence at every period. The primary use of points is to
 asi st dî rēdêr in dizê¹niş dî grama¹tikal konstru¹kşun; and it iz
 assist the reader in discerning the grammatical construction; and it is
 ônlî az a sekundâri objekt dāt dā, in enî mezûr, regyûlât hiz prô-
 only as a secondary object that they, in any measure, regulate his pro-
 nunsîā¹şun.

nnelation.

—Murray.

XXII. *Procrastination.*—hē dāt wāts for an opor¹tū¹niti tû
 He that waits for an opportunity to
 dū muç at wuns mā brēd âut hiz hf in îdl wişîz; and rēgre¹t, in
 do much at once may breathe out his life in idle wishes; and regret, in
 dî lāst âur, hiz yūsles inte¹nşunz and baren zêl.
 the last hour, his useless intentions and barren zeal.

XXIII. *Promptitude*.—let him hũ dēzɪ¹ɪz tũ sē uɔɛɪz hapi

Let him who desires to see others happy

māk hāst tũ giv wɪl hiz gift kan bē enjɔɪd; and rēmɛ¹mbɛɪ ɔat
make haste to give while his gift can be enjoyed; and remember that
evɛrɪ mōmɛnt ov dēlā¹ tākɪs awā¹ sumtɪŋ frɔm ɔi valyũ ov hiz
every moment of delay takes away something from the value of his
benifa¹kʃun. and let him hũ prɔpɔ¹zɛz hiz ɔn hapinɛs rɛflɛ¹kt
benefaction. And let him who proposes his own happiness reflect
ɔat, wɪl hē fɔɪmz hiz purpʊs, ɔi dā rɔlz ɔn, and “ɔi nɪt kumɛt
that, while he forms his purpose, the day rolls on, and “the night cometh
yɛn nɔ man kan wʊrk.”
when no man can work.”

XXIV. *Quarrel*.—tũ ānsɛnt kristyan hɛɪmɪts wəns dwɛlt tũ-

Two ancient Christian hermits once dwelt to-

gɛ¹dɛɪ and nevɛɪ kwɔrɛld. at lāst wun sɛd, “let us hav a
gether and never quarrelled. At last one said, “let us have a
kwɔrɛl, az uɔɛɪ mɛn hav;” but ɔi uɔɛɪ prɔtɛ¹stɛd ɔat hē did not
quarrel, as other men have;” but the other protested that he did not
nɔ hāu tũ kwɔrɛl. “lũk hɛɪ,” sɛd ɔi fɛɪst, “ɪ wɪl plās ɔis
know how to quarrel. “Look here,” said the first, “I will place this
stɔn bɛtwɛ¹n us; ɪ wɪl sā it iz mɪn, and dũ yũ sā it iz yũɪz, and
stone between us; I will say it is mine, and do you say it is yours, and
in ɔis manɛɪ wē wɪl māk a kwɔrɛl.” sɔ hē plāst ɔi stɔn in
in this manner we will make a quarrel.” So he placed the stone in
ɔi midst, and sɛd, “ɔis stɔn iz mɪn.” “nɔ,” sɛd ɔi uɔɛɪ, “it
the midst, and said, “this stone is mine.” “No,” said the other, “it
iz mɪn.” “ɪ tɛl yũ,” sɛd ɔi fɛɪst, “it iz not yũɪz but mɪn.”
is mine.” “I tell you,” said the first, “it is not yours but mine.”
“wɛl, dɛn, if it iz yũɪz, tāk it,” rɛplɪ¹d ɔi trũli kristyan brʊdɛɪ.
“Well, then, if it is yours, take it,” replied the truly Christian brother.
ɔā hād bɪn sɔ muɔ aku¹stʊmd tũ pɛs ɔat ɔā kũd bɪ nɔ mɛnz kon-
They had been so much accustomed to peace that they could by no means con-
trɪ¹v tũ kwɔrɛl.
trive to quarrel.

—Lindsay.

XXV. *Reading*.—tũ rɛd wɪɔ prɔprɪ¹ɛti iz a plɛzɪŋ and impɔɪ-

To read with propriety is a pleasing and impor-

tant atā¹nment; prɔdʊ¹ktɪv ov imprʊ¹vment bɔt tũ ɔi undɛr-
tant attainment; productive of improvement both to the under-
sta¹ndɪŋ and ɔi hāɪt. it iz ɛsɛ¹nʃəl tũ a komplɛ¹t rɛdɛɪ ɔat hē
standing and the heart. It is essential to a complete reader that he
mɪnyũ¹tli pɛɪsɛ¹v ɔi ɪdɛ¹az and ɛntɛɪ ɪntũ ɔi fɛlɪŋz ov ɔi ɔtɔɪ hũz
minutely perceive the ideas and enter into the feelings of the author whose
sentiments hē prɔfɛ¹sɛs tũ rɛpɛ¹t; fɔɪ hāu iz it pɔsɪbl tũ rɛprɛzɛ¹nt
sentiments he professes to repeat; for how is it possible to represent
klɛɪ¹li tũ uɔɛɪz wɔt wē hav but fānt or ɪnākɪyũɪɪt konse¹pʃʊnz ov
clearly to others what we have but faint or inaccurate conceptions of

ânise lvz? if dāi wēi nō udēr benefits rēzu^ltiŋ from dī ârt ov
 ourselves? If there were no other benefits resulting from the art of
 rēdiŋ wel, dān dī nēse^lsiti it lāz us undēr, ov prēs^lli asertāⁿiŋ
 reading well, than the necessity it lays us under, of precisely ascertaining
 dī mēniŋ ov wot wē rēd; and dī habit dēns akw^lrd ov dūiŋ dīs
 the meaning of what we read; and the habit thence acquired of doing this
 wiđ fasilⁱti, hōt yēn rēdiŋ silentli and alā^lūd, dēz wūd konsti-
 tytūt a sufi^lsent kompensā^lšun for ôl dī lābur wē kan bēstō^l on dī
 tute a sufficient compensation for all the labour we can bestow on the
 subjekt.

subject.

—Murray.

XXVI. *Revenge.*—dī mōst plān and natyūral sentiments ov
 The most plain and natural sentiments of
 ekwiti konku^l wiđ divⁱn ôto^lriti tū enfō^lis dī dyūti ov forgi^v-
 equity concur with divine authority to enforce the duty of forgive-
 nes. let him hū haz nevēr in hiz hf dun roŋ bē alā^lūd dī
 ness. Let him who has never in his life done wrong be allowed the
 privilij ov rēmāⁿiŋ ine^lksōrabl, but let suč az âi konšus ov
 privilege of remaining inexorable, but let such as are conscious of
 frālitz and krjnz konsidēr forgi^vnes az a det wič dā ô tū
 frailties and crimes consider forgiveness as a debt which they owe to
 udēr. komun fālipz âi dī strongest lesun ov myūtyūal for-
 others. Common failings are the strongest lesson of mutual for-
 bā rans. wēi dīs vētyūn unnōⁿ amu^lŋ men, ordēr, kumfort,
 bearance. Were this virtue unknown among men, order, comfort,
 pēs and rēpōz wūd bē strānjēr tū qūman hf. injūriz rēta^lliated
 peace and repose would be strangers to human life. Injuries retaliated
 ako^lrdiŋ tū dī egzō^lbitant mezūri wič pašun prēskr^lbz, wūd
 according to the exorbitant measure which patience prescribes, would
 eks^lt rēze^lntment in rētu^lin. dī injūrd pērsun wūd bēku^lm
 excite resentment in return. The injured person would become
 dī injūrēr; and dus roŋz, rētaliā^lšunz, and freš injūriz wūd
 the injurer; and thus wrongs, retaliations, and fresh injuries would
 sērkyūlāt in endles sukse^lšun til dī wuld woz rendērd a fēld ov
 circulate in endless succession till the world was rendered a field of
 blud. ov ôl dī pašunz wič invā^ld dī qūman brest, rēve^lnj iz
 blood. Of all the passions which invade the human breast, revenge is
 dī mōst dīful yēn alā^lūd tū rān wiđ fūl dōmⁱnyun. it iz
 the most direful when allowed to reign with full dominion. It iz
 mōi dān sufi^lsent tū poizun ôl dī plezūrz ov hf. hāu muč
 more than sufficient to poison all the pleasures of life. How much
 sōe^lvēr a pērsun mā sufēr from inju^lstis, hē iz ôlwāz in hazard
 soever a person may suffer from injustice, he is always in hazard
 ov sufērīŋ mōi from dī prosikyū^lšun ov rēve^lnj.
 of suffering more from the prosecution of revenge.

—Blair.

XXVII. *Satisfactory Remembrances.*—

afô'rd in dî rēme'mbrans a raşunal satisfa'kşun? âı dā dî
 afford in the remembrance a rational satisfaction? Are they the
 puşyũ'ts ov sensũal plezũr, dî rjuts ov joliti, or dî displā'z ov
 pursuits of sensual pleasure, the riots of jollity, or the displays of
 şō and vaniti? no: ı apē'l tũ yũr hāıts, if yot yũ rekole'kt
 show and vanity? No: I appeal to your hearts, if what you recollect
 wiđ mōst plezũr âı not dî inōsent, dî vērtıyũus, dî onurabl pāıts
 with most pleasure are not the innocent, the virtuous, the honourable parts
 ov yũr pāst lıf.
 of your past life.

XXVIII. *Self Reproach.*—

ıf haz a tãuzand trjalz, but ôl
 Life has a thousand trials, but all
 sãv wun hav dār remidi. wē mã rēku'vēr from siknes, wē
 save one have their remedy. We may recover from sickness, we
 mã rētrē'v brōken fortıyũnz, wē mã lērn tũ drı âũr tērz yēn
 may retrieve broken fortunes, we may learn to dry our tears when
 det̃ haz swept awā' dōz wē luvd; wē mã disrēgā'ıd dî konte'mt
 death has swept away those we loved; we may disregard the contempt
 ov dî hōti, and smıł at dî kontıyũmili ov dî prāũd; but dār iz
 of the haughty, and smile at the contumely of the proud; but there is
 wun arō wiç, yēn it haz bin drivn intũ dî hāırt, kan nevēr bē
 one arrow which, when it has been driven into the heart, can never be
 wiđdrō'n: dî bāıbd and poizund arō ov self rēprō'ç.
 withdrawn: the barbed and poisoned arrow of self reproach.

XXIX. *Social Interests.*—

ıfnd mise'lf egzı'stig upo'n a lıtl
 I find myself existing upon a little
 spās surā'ũnded evēri wā bı an ime'ns unnō'n ekspā'nşun.
 space surrounded every way by an immense unknown expansion.
 wār am ı? yot sort ov plās dũ ı inha'bit? iz evēriçing sub-
 Where am I? What sort of place do I inhabit? Is everything sub-
 sē'rvient tũ mē, az dō ı had ordērd ôl mise'lf? nō, nuçing lık
 servient to me, as though I had ordered all myself? No, nothing like
 it: dî furdest from it posibl. hav ı den nō intērest in dî wırlđ
 it: the furthest from it possible. Have I then no interest in the world
 at ôl? not if ı sēk an intērest ov mı ōn, dēta'çt from dat ov
 at all? Not if I seek an interest of my own, detached from that of
 uđērz. suç an intērest iz kime'rikal and kan nevēr hav
 others. Such an interest is chimerical and can never have
 egzı'stens. hãũ den must ı dētē'ımin? iz a sōşal intērest
 existence. How then must I determine? Is a social interest
 joind wiç uđērz suç an absu'ıditi az not tũ bē admı'ted? dı
 joined with others such an absurdity as not to be admitted? The
 bē, dı bēvēr, and dı trıbz ov hērdıg animalz, âı sufı'sent tũ
 bee, the beaver, and the tribes of herding animals, are sufficient to

konvins mi dat di ȝip iz sumwār at lēst posibl. hāu, den,
 convince me that the thing is somewhere at least possible. Now, then,
 am i ašū'id dat it iz nōt ēkwoli trū ov man? admit it, and
 am i assured that it is not equally true of man? Admit it, and
 wot folōz? ȝis: dat onur and justis āi mj intērest: dat di
 what follows? This: that honour and justice are my interest: that the
 hōl trān ov moral vērtiūz āi mj intērest: wiȝā'ūt sum pōr'sun
 whole train of moral virtues are my interest: without some portion
 ov wiȝ, not ēvn ȝēvz kan māntā'n sōs'leti. but i stop not
 of which, not even thieves can maintain society. But i stop not
 hēr: i pās from mi ōn nāburihūd, mi ōn nā'sun, tū ȝi hōl rās
 here: i pass from my own neighborhood, my own nation, to the whole race
 ov mankind, az dispē'ist trūā'ūt ȝi ēt. am i not rēlā'ted
 of mankind, as dispersed throughout the earth. Am i not related
 tū ȝem ōl bȝ ȝi myntiūal ādz ov komērs, bȝ ȝi jenēral intērkōrs
 to them all by the mutual aids of commerce, by the general intercourse
 ov ārts and letērs, bȝ dat komun nātyūr ov wiȝ wē ōl pārti'sipat?
 of arts and letters, by that common nature of which we all participate?
 age'n: i must hav fūd and klōȝing. wiȝā'ūt a propēr jenial
 Again: i must have food and clothing. Without a proper genial
 wōrmth i periš. am i not rēlā'ted in ȝis vyñ tū ȝi veri ēt
 warmth i perish. Am i not related in this view to the very earth
 itse'lf? tū ȝi distant sun from hūz bēnz i dēr'lv vigur? tū dat
 itself? to the distant sun from whose beams i derive vigour? to that
 styūpe'ndus kōrs and ordēr ov ȝi infinit hōst ov hevn, bȝ wiȝ
 stupendous course and order of the infinite host of heaven, by which
 ȝi tīnz and sēznz evēr yūnifōrmlī pās on? wēr ȝis ordēr wuns
 the times and seasons ever uniformly pass on? Were this order once
 konfā'unded i kūd not probablī suriv'v a mōment: so absolūtli
 confounded i could not probably survive a moment: so absolutely
 dū i dēpe'nd on ȝis komun jenēral welfār. ȝus, not ōnli
 do i depend on this common general welfare. Thus, not only
 onur and justis, and wot i ō tū man iz mj intērest; but grati-
 honour and justice, and what i owe to man is my interest; but grati-
 tyūd olsō, rezignā'sun, adōrā'sun, and ōl i ō tū ȝis grāt politi,
 tude also, resignation, adoration, and all i owe to this great polity,
 and its omni'pōtent guvērnor. āu'r komun pārent.
 and its omnipotent governor, our common parent.

—Harris.

XXX. *The Tones of Speech.*—ȝi mīnd in komyū'nikātiŋ its

The mind in communicating its
 idē az iz in a konstant stāt of akti'viti, ēmō'šun, or ajitā'sun from
 ideas is in a constant state of activity, emotion, or agitation from
 ȝi difērent efe'kt wiȝ ȝōz iȝē'az prōdyū's in ȝi spēkēr. nāu,
 the different effect which those ideas produce in the speaker. Now,
 ȝi end ov suȝ komyūnikā'sun bēiŋ not mē'ri tū lā ōpen ȝi iȝē'az,
 the end of such communication being not merely to lay open the ideas,

but also the different feelings which they excite in him who utters them, *dār* must be other signs than words to manifest those feelings. In *komun* with the rest of the animal world, we express our feelings by tones; but from the superior rank which we hold, our tones are, in a high degree, more comprehensive than those of the inferior animals. Indeed, there is not an act of the mind, an exertion of the fancy, or an emotion of the heart, which has not its peculiar expression by a note of the voice, suited exactly to the degree of internal feeling. It is chiefly in the proper use of these tones, that the life, spirit, beauty and harmony of delivery consist.

—Murray.

XXXI. *True Honour.*—in order to discern where man's true honour lies we must look, not to any adventitious circumstance of fortune; nor to any single sparkling quality; but to the whole of what forms a man; what entitles him as such to rank high among that class of beings to which he belongs; in a word we must look to the mind and the soul. A mind superior to fear, to selfish interest and corruption; a mind governed by the principles of uniform rectitude and integrity; the same in prosperity and adversity; neither melted into effeminacy by pleasure nor sunk into dejection by distress: such is the mind which forms the distinction and eminence of man. One who, in no situation of life, is either ashamed or afraid of discharging his duty, and acting his part with firmness and constancy; true to the faith in which he professes to believe; full of af-

e' kşun tû hiz bredren ov manki'nd; fâtfûl tû hiz frendz, jenêrus
 fection to his brethren of mankind; faithful to his friends, generous
 tû hiz enimiz, wôm wiđ kompa'sun tû di unfo'rtünât; self-de-
 to his enemies, warm with compassion to the unfortunate; self-de-
 ni'ig tû litl privit intêrests and plezürz, but zelus for publik in-
 nying to little private interests and pleasures, but zealous for public in-
 têrest and hapines; magna'nimus wiđâ'üt bêig præüd; humbl
 interest and happiness; magnanimous without being proud; humble
 wiđâ'üt bêig mên; just wiđâ'üt bêig hârs; simpl in hiz manerz but
 without being mean; just without being harsh; simple in his manners but
 manli in hiz fêligz; on hûz wurd wê kan ent'li rel'y; hûz
 manly in his feelings; on whose word we can entirely rely; whose
 kaüntinans nevêr dêsê'vz us; hûz prôfe'sunz ov kındnes âr di
 countenance nevêr deceives us; whose professions of kindness are the
 efyñ'zunz ov hiz hârt; wun, in fîn, hûm, indêpe'ndent ov eni
 effusions of his heart; one, in fine, whom, independent of any
 vyüz ov adva'ntij, wê wud çûz for a syûpêrior, kûd trust az a
 views of advantage, we would choose for a superior, could trust as a
 frend, and kûd luv az a brudêr. di is di man hûm, in âur
 friend, and could love as a brother. This is the man whom, in our
 hârt, abu'v ôl udêrz wê dñ, wê must onur.
 heart, above all others we do, we must honour.

—Blair.

XXXII. *The Scale of Being.*—dâr iz a grât dël ov plezür

There is a great deal of pleasure
 in konte'mplâtiñ di matê'rial wuld ov ina'nimât mater, but
 in contemplating the material world of inanimate matter, but
 dër iz sumtîñ môr wundêrfûl and surpri'zing in kontemplâ'sunz
 there is something more wonderful and surprising in contemplations
 on di wuld ov lf. evêri pârt ov matêr iz pêpld; evêri grên
 on the world of life. Every part of matter is peopled; every green
 lêf swôimz wiđ inha'bitants. di sêz, lâks, and rivêrz têm
 leaf swarms with inhabitants. The seas, lakes, and rivers teem
 wiđ numbêrles kındz ov liviñ krêtyûrz. evêri maüntin and
 with numberless kinds of living creatures. Every mountain and
 mârş, wildeines and wud iz plentifuli stokt wiđ bêrdz and bêsť;
 marsh, wilderness and wood is plentifully stocked with birds and beasts;
 and evêri pârt ov matêr afô'rdz ôl propêr nesêsâriz and konvê'n-
 and every part of matter affords all proper necessities and conven-
 iensiz for di hvlihûd ov di multityûdz wîç inha'bit it. sum
 iences for the livelihood of the multitudes which inhabit it. Some
 liviñ krêtyûrz âr râzd but just abu'v ded matêr; sum âr but wun
 living creatures are raised but just above dead matter; some are but one
 remû'v from dêz, and hav nō udêr sens dan dat ov fêlig; udêrz
 remove from these, and have no other sense than that of feeling; others
 hav stil an adi'sunal wun ov hêriñ; udêrz ov smel; and
 have still an additional one of hearing; others of smell; and

uqêiz ov sît. it iz wundêrfûl tû obzêiv bî wot a gradyûal
 others of sight. It is wonderful to observe by what a gradual
 progres di wuold ov lîf adva¹nsez, bêfô¹r a krêtyûr iz formd dat
 progress the world of life advances, before a creature is formed that
 is komplê¹t in ôl its sensiz. di hól ov nātyûr, from a plant tû
 is complete in all its senses. The whole of nature, from a plant to
 a man, iz dús fild up wið dîvêrs kîndz ov krêtyûrz rîzîñ wun
 a man, is thus filled up with diverse kinds of creatures rising one
 âfter anu¹dêr bî suç a jentl and ēzi ase¹nt dat di litl transi¹zunz
 after another by such a gentle and easy ascent that the little transitions
 and dēviā¹šunz from spêšyîz tû spêšyîz âr ôlmōst inse¹nsibl.
 and deviations from species to species are almost insensible.
 man filz up di midl spās bêtwe¹n di animal and di intele¹ktyûal
 Man fills up the middle space between the animal and the intellectual
 nātyûr, and iz dat ligk in di çān ov bēîgz wîç formz di kone¹k-
 nature, and is that link in the chain of beings which forms the connec-
 šun bêtwe¹n bôt. sô dat hē hū, in wun rêspe¹kt, mā lûk
 tion between both. So that he who, in one respect, may look
 upo¹n a bēîg ov infinit pêrfe¹kšun az hiz fâdêr, and di hjest ordêr
 upon a being of infinite perfection as his father, and the highest order
 ov spirits az hiz bredren mā, in anu¹dêr rêspe¹kt, sâ tû “koru¹p-
 of spirits as his brethren may, in another respect, say to “corrup-
 šun, dâû ârt mî fâdêr, and tû di wurm, dâû ârt mî muðêr and
 tion, thou art my father, and to the worm, thou art my mother and
 mî sistêr.”
 my sister.”

—Addison.

XXXIII. *Valuation.*—di trû valyû ov eni poze¹šun iz tû bē
 The true value of any possession is to be
 çêfli estimâted bî di rêlêf wîç it kan brîg us in di tîm ov âûr
 chiefly estimated by the relief which it can bring us in the time of our
 grâtest nêd.
 greatest need.

XXXIV. *Work.*—hē hû nōz not wot it iz tû lābur nōz not
 He who knows not what it is to labour knows not
 wot it iz tû enjoi¹. rekrêā¹šun iz ônli valyûabl az it unbe¹ndz
 what it is to enjoy. Recreation is only valuable as it unbends
 us. di idl nō nuþîg ov it. di hapines ov lîf depe¹ndz on
 us. The idle know nothing of it. The happiness of life depends on
 di regyûlār prosikyû¹šun ov sum lôdabl purpus ov kôlîg wîç,
 the regular prosecution of some laudable purpose or calling which,
 for di tîm, engā¹jez ôl âûr pāûîz.
 for the time, engages all our powers.

OBSERVATIONS.

1. *World-English.* di $\text{o}\text{r}\text{t}\text{o}^1\text{g}\text{r}\text{a}\text{f}\text{i}$ ov $\text{w}\text{o}\text{r}\text{l}\text{d}\text{-i}\text{n}\text{g}\text{l}\text{i}\text{š}$ $\text{e}\text{m}\text{b}\text{o}\text{d}\text{i}\text{z}$ di
 The orthography of World-English embodies the
 $\text{s}\text{a}\text{u}\text{n}\text{d}\text{z}$ ov di $\text{l}\text{a}\text{n}\text{g}\text{w}\text{i}\text{j}$ wid $\text{e}\text{g}\text{z}\text{a}^1\text{k}\text{t}\text{i}\text{t}\text{y}\text{u}\text{d}$. for $\text{e}\text{g}\text{z}\text{a}^1\text{m}\text{p}\text{l}$:
 sounds of the language with exactitude. For example:

di $\text{s}\text{i}\text{m}\text{p}\text{l}$ $\text{e}\text{l}\text{i}\text{m}\text{e}^1\text{n}\text{t}\text{a}\text{r}\text{i}$ $\text{s}\text{a}\text{u}\text{n}\text{d}\text{z}$ ov wh , sh , zh , th , dh , ng , ai $\text{r}\text{i}\text{t}\text{n}$
 The simple elementary sounds of wh, sh, zh, th, dh, ng, are written
 bi $\text{s}\text{i}\text{ng}\text{l}$ $\text{l}\text{e}\text{t}\text{e}\text{r}\text{z}$, di $\text{f}\text{o}\text{r}\text{m}\text{z}$ ov wic so di $\text{r}\text{e}\text{l}\text{a}^1\text{s}\text{h}\text{u}\text{n}$ ov di nyu $\text{l}\text{e}\text{t}\text{e}\text{r}\text{z}$ tu
 by single letters, the forms of which show the relation of the new letters to
 di old $\text{o}\text{r}\text{t}\text{o}^1\text{g}\text{r}\text{a}\text{f}\text{i}$.
 the old orthography.

di $\text{s}\text{o}\text{f}\text{t}$ $\text{s}\text{a}\text{u}\text{n}\text{d}$ ov r iz $\text{d}\text{i}\text{s}\text{k}\text{r}\text{i}^1\text{m}\text{i}\text{n}\text{a}\text{t}\text{e}\text{d}$ tu di j , az it iz tu di er —
 The soft sound of r is discriminated to the eye, as it is to the ear—
 $\text{h}\text{a}\text{u}\text{e}^1\text{v}\text{e}\text{r}$ $\text{u}\text{n}\text{k}\text{o}^1\text{n}\text{s}\text{u}\text{s}\text{l}\text{i}$ — bi ol $\text{s}\text{p}\text{e}\text{k}\text{e}\text{r}\text{z}$; and di $\text{v}\text{i}\text{b}\text{r}\text{a}\text{t}\text{e}\text{d}$ r $\text{r}\text{e}\text{t}\text{a}\text{i}\text{n}\text{z}$
 however unconsciously—by all speakers; and the vibrated r retains
 $\text{e}\text{k}\text{s}\text{k}\text{l}\text{u}^1\text{s}\text{i}\text{v}\text{l}$ its $\text{e}\text{s}\text{t}\text{a}\text{b}\text{l}\text{i}\text{š}\text{t}$ $\text{l}\text{e}\text{t}\text{e}\text{r}$ [r].
 exclusively its established letter [r].

di $\text{i}\text{n}\text{f}\text{l}\text{u}\text{e}\text{n}\text{s}$ ov di $\text{s}\text{o}\text{f}\text{t}$ r [r] on $\text{p}\text{r}\text{e}\text{s}\text{e}^1\text{d}\text{i}\text{ng}$ $\text{v}\text{a}\text{u}\text{e}\text{l}\text{z}$, az in air ,
 The influence of the soft r [r] on preceding vowels, as in air,
 ore , err .— $\text{j}\text{e}\text{n}\text{e}\text{r}\text{a}\text{l}\text{i}$ $\text{k}\text{o}\text{n}\text{f}\text{a}^1\text{u}\text{n}\text{d}\text{e}\text{d}$ in $\text{d}\text{i}\text{k}\text{s}\text{i}\text{o}\text{n}\text{a}\text{r}\text{i}\text{z}$ wid di $\text{s}\text{a}\text{u}\text{n}\text{d}\text{z}$ in
 ore, err,—generally confounded in dictionaries with the sounds in
 ale , old , ell .— iz $\text{m}\text{a}\text{n}\text{i}\text{f}\text{e}\text{st}\text{e}\text{d}$ in di $\text{r}\text{i}\text{t}\text{i}\text{ng}$ ov ol suc $\text{w}\text{o}\text{r}\text{d}\text{z}$.
 ale, old, ell,—is manifested in the writing of all such words.

di $\text{l}\text{e}\text{t}\text{e}\text{r}$ r iz di $\text{o}\text{n}\text{l}\text{i}$ $\text{i}\text{n}\text{g}\text{l}\text{i}\text{š}$ $\text{k}\text{o}\text{n}\text{s}\text{o}\text{n}\text{a}\text{n}\text{t}$ di $\text{s}\text{a}\text{u}\text{n}\text{d}$ ov wic iz $\text{a}\text{f}\text{-}$
 The letter r is the only English consonant the sound of which is af-
 $\text{f}\text{e}\text{k}\text{t}\text{e}\text{d}$ bi $\text{p}\text{o}\text{z}\text{i}^1\text{s}\text{u}\text{n}$;— lik $\text{f}\text{r}\text{e}\text{n}\text{c}\text{h}$ $\text{f}\text{i}\text{n}\text{a}\text{l}$ $\text{k}\text{o}\text{n}\text{s}\text{o}\text{n}\text{a}\text{n}\text{t}\text{s}$ in wic di $\text{d}\text{e}\text{v}\text{e}\text{l}\text{o}\text{p}\text{-}$
 fected by position;—like French final consonants in which the develop-
 $\text{m}\text{e}\text{n}\text{t}$ ov $\text{k}\text{o}\text{n}\text{s}\text{o}\text{n}\text{a}\text{l}$ $\text{q}\text{u}\text{a}\text{l}\text{i}\text{t}\text{i}$ iz $\text{d}\text{e}\text{p}\text{e}\text{n}\text{d}\text{e}\text{n}\text{t}$ on a $\text{s}\text{u}\text{k}\text{s}\text{e}^1\text{d}\text{i}\text{ng}$ $\text{v}\text{a}\text{u}\text{e}\text{l}$;
 ment of consonantal quality is dependent on a succeeding vowel;
 az in :
 as in:

t: $\text{e}\text{s}[\text{t}]$ ce ; es — t — il ;
 n: $\text{m}\text{o}[\text{n}]$ $\text{p}\text{e}\text{r}\text{e}$; mo — n — ami ;
 r: $\text{f}\text{o}[\text{r}]$ dis ; fo — r — $\text{e}\text{v}\text{e}\text{r}$.

$\text{r}\text{e}\text{k}\text{o}\text{g}\text{n}\text{i}^1\text{s}\text{u}\text{n}$ ov dis and di $\text{u}\text{d}\text{e}\text{r}$ $\text{p}\text{e}\text{k}\text{y}\text{u}\text{l}\text{i}\text{a}^1\text{r}\text{i}\text{t}\text{i}\text{z}$ in $\text{k}\text{o}\text{n}\text{e}^1\text{k}\text{s}\text{u}\text{n}$ wid
 Recognition of this and the other peculiarities in connection with
 r iz $\text{e}\text{s}\text{e}\text{n}\text{s}\text{a}\text{l}$ tu a tru $\text{r}\text{i}\text{t}\text{i}\text{ng}$ ov $\text{i}\text{n}\text{g}\text{l}\text{i}\text{š}$ $\text{u}\text{t}\text{e}\text{r}\text{a}\text{n}\text{s}$. [se $\text{s}\text{e}\text{k}\text{s}\text{i}\text{o}\text{n}\text{z}$ IV and
 r is essential to a true writing of English utterance. [See Sections IV and
 XII.]
 XII.]

di $\text{s}\text{a}\text{u}\text{n}\text{d}$ ov $\text{k}\text{o}\text{n}\text{s}\text{o}\text{n}\text{a}\text{n}\text{t}$ y — wic iz $\text{i}\text{n}\text{k}\text{l}\text{u}^1\text{d}\text{e}\text{d}$ in di nam ov di
 The sound of consonant y—which is included in the name of the
 $\text{l}\text{e}\text{t}\text{e}\text{r}$ u in di $\text{k}\text{o}\text{m}\text{u}\text{n}$ $\text{a}\text{l}\text{f}\text{a}\text{b}\text{e}\text{t}$, and $\text{o}\text{l}\text{s}\text{o}$ $\text{f}\text{r}\text{e}\text{k}\text{w}\text{e}\text{n}\text{t}\text{l}\text{i}$ $\text{r}\text{e}\text{p}\text{r}\text{e}\text{z}\text{e}\text{n}\text{t}\text{e}\text{d}$ bi
 letter u in the common alphabet, and also frequently represented by

i, az in union [yūnyun]—iz hēr ôlwāz separātli ritn, in ak-
i, as in union [union]— is here always separately written, in ac-
o'ıdāns wiđ prônunsiā'şun.
cordance with pronunciation.

đi forin styūdent ov đis sistem şūd lērn from it tū spēk ingliş
The foreign student of this system should learn from it to speak English
wiđ nātiv akyūrisi. at đi sām tım, đi simpli'siti ov đi meţud iz
with native accuracy. At the same time, the simplicity of the method is
prūvd bı đi ēz wiđ wiç đōz hū hav ōnli lērnd ordınāri orto'g-
proved by the ease with which those who have only learned ordinary orthog-
rafi rēd wiđā'ūt speşal instru'kşun, đis fōne'tik vērşun ov đi
raphy read without special instruction, this phonetic version of the
langwij.
language.

II. *Standard Pronunciation.*—đi rēdinz in đis bük ilu'strāt The readings in this book illustrate

wyot mā bē kôld đi nōrmal prônunsiā'şun ov đi langwij—or đat
what may be called the normal pronunciation of the language— or that
wiç iz komun tū edyūkāted spēkērz on bōţ sıdz ov đi atlan'tik.
which is common to educated speakers on both sides of the Atlantic.
sum pērsunz fāl tū disti'ngwiş bētwē'n ô and ȳ, é and u, ı and r.
Some persons fail to distinguish between ô and ȳ, é and u, ı and r.
suç spēkērz mā konti'nyū tū giv đāı kabi'tyūal sâundz for đēz
Such speakers may continue to give their habitual sounds for these
eliments, wiđā'ūt bēıg afe'kted bı đi disti'ktiv rıtiğ. đi latēa,
elements, without being affected by the distinctive writing. The latter,
hâue'veı, konstityūts and rēmā'nz a rekord ov wyot iz nēđēr lōkal
however, constitutes and remains a record of what is neither local
nor indivi'dyūal, but—wyot iz on ôl akā'ūnts dēzı'rabl—a standard
nor individual, but— what is on all accounts desirable— a standard
prônunsiā'şun for đi yūs ov đi wuıld'z spēkērz ov ingli'ş.
pronunciation for the use of the world's speakers of English.

III. *Children's Books in World-English.*—đi preznt wurk The present work

āmz at kwolifijı its rēdērz tū pērfektli undērsta'nd đis sistem, and
aims at qualifying its readers to perfectly understand the system, and
komyū'nikāt it tū lērnērz. çildren'z büks wil, ov kōrs, hav
communicate it to learners. Children's books will, of course, have
tū bē prēpā'ıd, wiđ simplēr rēdiğ eksērsıziş. elime'ntāri
to be prepared, with simpler reading exercises. Elementary
instru'kşun mā bē givn from đi fērst pāıt ov đis bük; âftēr
instruction may be given from the first part of this book; after
wiç đı skūl “rēdērz” nâu in yūs, rēpri'nted in wuıld-ingliş,
which the school “Readers” now in use, reprinted in World-English,
wil sērıv ôl nēdfūl purpusiz.
will serve all needful purposes.

REFERENCE TABLE OF THE WORLD-ENGLISH ALPHABET.

Consonants.

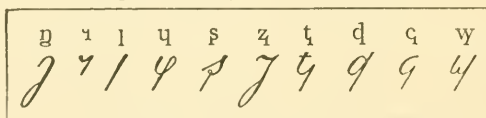
Name.	Name.	Name.	Name.
k k ^ā	t t ^ē	ʃ (sh) iʃ	p p ^ē
g g ^ā	d d ^ē	ʒ (zh) iʒ	b b ^ē
ŋ (ng) iŋ	n en	ʈ (th) [thin] iʈ	m em
y (wy, or) y ^ā	l el	ɖ (dh) [then] iɖ	f ef
ɥ (yh) [hue] ɥ ^ū	ɾ (err) ɾ	ɕ (tʃ) ɕ ^ē	v v ^ē
h (aitch, or) ha	r (ray) r ^ā	ʝ (dʒ) j ^ā	w (double U, or) w ^ē
	s es		ɥ (wh) ɥ ^ā
	z z ^ē		

Vowels.

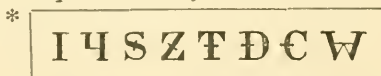
a an	ā ale	á ask
e ell	ē eel	è err
i ill	ī isle
o on	ō old	ô ore
u up	ū rude, too	ù poor, pull, to
ä air	â ah, arm, alms	ô all

âu out	oi oil
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Script Forms of the New Letters.



Capital Forms of the New Letters.



* The sounds of ŋ and ɾ never occur at the beginning of a word, in English, and these letters, therefore, require no capitals.

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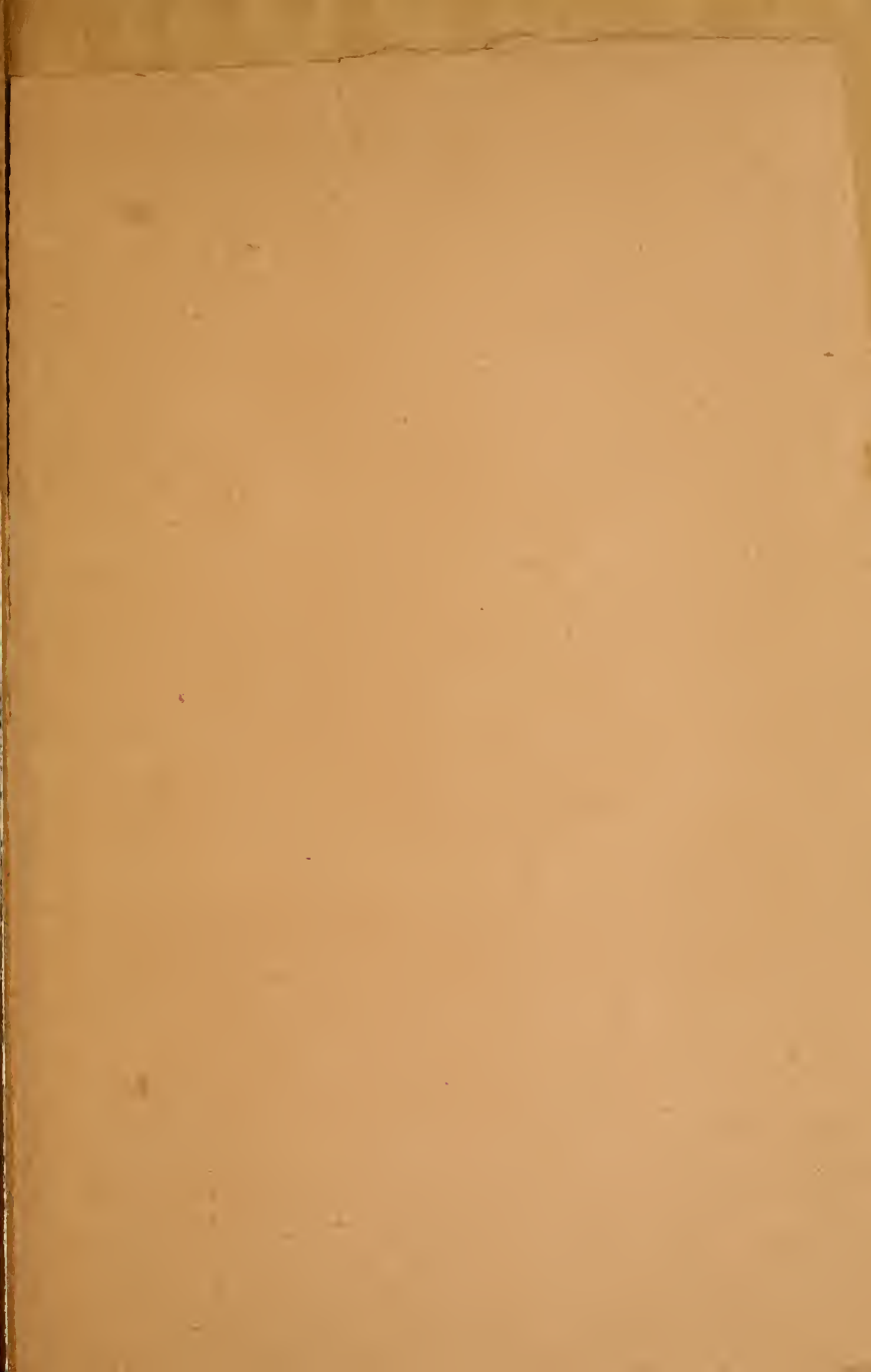
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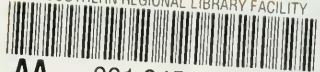
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